CHRIST'S SPIRIT, A Christians Strength:

OR,

A plain discovery of the mighty and invincible power, that all Believers receive through the gift of the SPIRIT.

First held forth in two Sermons, on *Act.* 1.8. and after published for the instruction and use of those that are spiritual, *Anno* 1645.

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1 Cor. 4.19.20. *I will come to you shortly if the Lord will, and will know not the speech of them that are puffed up, but the power. For the Kingdom of God is not in word but in power.*

2 Tim. 3.5. *Having a form of Godliness, but denying the power of it; from such turn away.*

London, Printed for *Hen. Cripps* and *Lod. Lloyd*, 1651.

To the Right Honorable the Lady Elizabeth Counteſs of Bullingbrook.

Right Honourable,

THe form *of Godlineſs, is very* common *in theſe dayes of ours; but the* power *of it, is very* rare. *How* few *perſons, ſhall we finde in the* viſible Church, *who live and act in the* ſtrength of God? *But generally, men do, what ever they do, in their* own *ſtrength, and that not onely in* humane *things, but in* divine. *How ſeldom do we ſee, either in* Miniſters *or* Chriſtians, *in the diſcharge of their duties in their ſeveral places, more then the* power of men? *The greateſt part by far, not onely of thoſe who are called* Chriſtians, *but alſo of forward* Profeſſors, *being ignorant what it is,* to be ſtrengthened with might in the inner man, according to the glorious power of the great God. *How* little *is there (among all our plenty) of* that *preaching, which is not in the plauſible words of mans wiſdom, but in the demonſtration of the* Spirit *and* Power? *How few* Congregations *(among the many that are in the Kingdom) are gathered together in the* Spirit *and* Power *of our Lord Jeſus Chriſt? How few of* thoſe *Chriſtians are there, in whom is the* exceeding greatneſs of Gods power, *together with the* effectual working *of it? But the* form of Godlineſs, *is now become, almoſt the* covering of all fleſh, *and in theſe dayes of light and knowledge,*

ledge, it is accounted by all (that are not down-right Atheists) a great shame, not to seem to be religious. And when men, and families, and Congregations, are gotten into this form, *they think themselves both* safe *and* happy, *as being near the suburbs of the Kingdom of God, and close Neighbours to the Saints. And this* form of godliness, *as it is of very easie compliance with flesh and blood, in this particular, in that according to this, men onely make their* actions new, *retaining still their* old natures; so *it is also of great credit and esteem, with* carnal Gospellers. *But* the spiritual man judgeth all things, and yet he himself is judged of no man: *and he being partaker of the power of God himself, can in some measure discern both the* presence *and* want *of it in others, both which he knows in his own experience.*

Now this form of godliness, *is, when men are godly without God, and anoynted* without *Christ, and regenerate not having the Spirit; that is, when they have a* semblance *of holiness, but not the* thing *it self: a semblance of* grace, *retaining their* old natures. *And such Christians as these, perform* spiritual *duties, with* natural *strength,* heavenly *duties, with* earthly *strength, the* works *of God, with the* power *of men. In the* Religion *of these men, there is the* outward *duty done, and it may be very speciously and* plausibly, *but there is none of* Christ, *nor the* Spirit *in the duty. There is* their own working *towards God, which is faint and faithless, and not* Gods own working *in them towards himself, which is lively and mighty: and all the religious acts they do are onely their* own *operations, and not the operations of* God *in them.*

This form of godliness, *how pleasing soever it be to a mans* self, *and of what reckoning soever with* others, *who are like himself, yet is indeed, of very* evil *and* woful consequence, *whether we regard the* doings *or* sufferings,

sufferings, *unto which this* form *necessarily engages.*

For first, when men by occasion of this form *are called forth to do the great* works *of God, and yet are destitute of the* power *of God, their* duties *are above their* strength, *and their* strength *bears no proportion to their* duties. *And so sooner or later, meeting with* difficulties, *they faint, and languish as a Snail, their* works *being too high for their* faculties. *For* nature *being strained above its power, and offering at that which is beyond its abilities, by degrees grows* weary, *and returns to its* old temper *again. And he that sought that* glory *which was* not *his own, at last lies down in his* own shame.

Again, the form of godliness *exposes a man to those* evils, *that are incident to the faithful because of* godliness. *Now when a man hath the* same evils, *with the faithful, and not the* same power *to support him under those evils; when men have the same evils in the* flesh, *but not the same power in the* Spirit, *the same* burthens *on their shoulders, but not the same* everlasting arms *underneath them, they fall* sadly *and* desperately, *to the great* scandal *of the ways of God.*

However, if men be not called forth, to such eminent *doings and sufferings, and so scape such* manifest *discoveries and downfals: yet the* form of godliness, *hath this evil in it, That it brings a man onely to the* troublesome *part of* Religion, *but not to the* comfortable; *it engages a man in the same* duties *with the godly, but supplies him not with the same* strength; *it involves him in the same* bitterness of flesh, *but doth not furnish him with the same* joy of Spirit. *For as such a mans* Religion, *doth not reach above flesh and blood, no more doth his* strength *and* comforts. *And so he performs duties at a* low *rate; yea and his* bare *and* empty form, *casts a black vail upon* Religion, *and utterly obscures its* beauty, *and* glory,

and makes the world judge meanly of it, and to think it a matter only of singularity *and* humour, *and not of* power. *Whereas when a* Christian *walks in the* strength of the Spirit, *doing and suffering the will of God*, beyond *all strength and abilities of* flesh *and* blood, *the world often times* wonders *and* gazes *at him, and many are provoked to* glorifie God, *who hath given such power to* men.

For this power of godliness, *among other things, hath these* three *advantages.*

1. *It makes a man do every duty* strongly *and* mightily. *And whatever, might take a man off from duty, or distract and disturbe him in it, all fals to* nothing *before this* power. *There is that* strength, *in each duty, performed by the power of the* anoynting, *which declares it to be the operation of* God himself *in man, and nothing else, but the very* power of God, *that is, Jesus Christ himself, in action in us.*

2. *It makes a man* inflexible *in the ways of God, that he shall neither turn to the right hand, nor to the left, but take* straight steps *towards the mark set before him. No fear nor favours, nor frowns, nor flatteries, nor temptations, nor insinuations nor designs of others, nor ends of his own, can turn him aside. He carries such* strength *in his Spirit, as he can never be* bended, *and so far forth as he partakes of the* power of God, *is as* unmoveable *and* unchangeable, *as God himself.*

3. *It makes a man* invincible, *by all* evils *and* enemies. *Because all the power* against *him, is but the power of the* creature, *but the power* in *him, is the power of* God. *And the power of* God, *easily* overcomes *the mightiest power of the* creature, *but is never* overcome *by it. And if this power in a* Christian, *should be prevailed against,* God *himself who is that power, should be conquered, which is impossible.*

To conclude, the power of godlineſs, *is the doer of every duty, in Gods Kingdom, the ſubduer of every ſin, the conqueror of each tribulation and temptation, the life of every performance, the glory of each grace, the beauty of a Chriſtians life, the ſtability of his converſation, the luſtre of his Religion, his great Honour and excellency both in doing and ſuffering, yea it is the very glory of God himſelf, in the Church of God; for by* faith, *the Lord ariſes on us, and by this* power of godlineſs, *his glory is ſeen upon us.*

Theſe conſiderations, right honourable, moved me to diſcourſe of the power of the Holy Spirit *coming on all* Chriſtians, Miniſters *and* People. *And beſides the* importunity *of ſome* other *friends, your* Honours *earneſt deſires of theſe notes, hath eſpecially prevailed with me to publiſh them. Not that I am worthy to publiſh any thing, but that the* truth of God *is worthy to be publiſhed, be the* inſtrument *never ſo mean and unworthy. And although I well know, the* doubtful ſucceſs *of ſuch undertakings as theſe, yet in this matter I am not at all* carefull, *being moſt willing to be bound up in one condition with the* truth *of God, and to have with it, the ſame common* friends *and* enemies. *Beſides if* Chriſt *dwell in my heart by* faith, *I carry in my boſome already, my* reward, *out of whom, I neither regard* praiſe *or* diſpraiſe, good *or* evil.

Now I was bold to prefix your Honours name *to theſe Notes, becauſe your* deſire *of them, hath made them yours, and alſo your many noble favors are a ſtrong and continual engagement, for me to ſerve you, according to what God hath made me. Eſpecially I remember your extraordinary* compaſſion, *and* bowels *towards me, in the day of my* deepeſt diſtreſs, *when my ſoul drew near to the Pit, and the ſhadow of death ſate upon my eye lids, and I had not the leaſt drop of comfort, either from earth or heaven; Your Honor then ſhewed me the* kindneſs of the Lord, *and encompaſſed me*

both with your pitty and goodness, though then through bitterness of spirit, I tasted it not. Wherefore when I remember the wonderful *goodness of God to me after so great* sorrow *and* darkness, *I cannot forget that* part *of his goodness, which he was pleased to administer to me by your* Honours hands; *And the remembrance of this, causes me to pray, that God would double the* same *goodness on you, and that he would pour forth upon my* Lord, *your* Honour, *your* noble off-spring *and* family, *this power of the holy Spirit, here treated of: which shall render you, a* thousand *times more precious and excellent, before* God *and his* Saints, *then all* worldly *Honour and Nobility whatsoever. And by this means, shall* Religion *shine in your Family, in its* native *beauty and lustre, and the Kingdom of God, which stands not in* word, *but in* power, *shall appear in its* bright glory *among you, till the Kingdom of the* Son, *first* fit *you, and then after* deliver *you up to the Kingdom of the* Father, *and God be all in all immediately*;

Which is the earnest prayer
of your most humble and
faithful servant

WILLIAM DELL.

THE

The Contents.

THE Context.

The Explication of the Words.

Three General Doctrines.

1. *That Christ gives his own people sufficient strength for their imployments; his own strength for his own Works.*

2. *That when Christ leaves his people in regard of sense, he never leaves them without a promise; and in that promise his Spiritual presence.*

3. *That the pouring forth of the spirit, is the means whereby God both increases and governs his Church.*

The more special Doctrine from the words, is

That the receiving of the Spirit, is the receiving of power.

For the Spirit it self is power,

1. *Essentially in it self.*

2. *Operatively in us. By being in us,*

1. *A Spirit of Knowledge,*

2. *Of Truth,*

3. *Of Wisdom,*

4. *Of Faith, which inables us* { *To do* / *Indure the same things with Christ himself.*

5. *Of Righteousness, in* { *Destroying sin.* / *Imparting Grace.*

6. *Of the fear of the Lord.*

7. *Of Love and Unity.*

The Use, twofold.

1. *Exhortation, to inforce this* ; { 1. *To Ministers.* / 2. *To all Christians.* } *the necessity of having this power is urged, in reference*

1. Ministers *stand in need of the power of the Spirit to come upon them.*

1. *Because, without they have this power, they are destitute of all power.*

2. *Without this power they are insufficient for the work of the Ministery: As being unable,*

1. *To preach the Word, that is the true Spiritual and living Word of God.*

2. *To preach it zealously and powerfully; But without this presence of the Spirit of power,*

1. *Their Ministery is cold and hath no heat in it.*

2. *Weak and hath no strength in it.*

3. *To persevere in their ministery and to carry it on against all apposition and contradiction.*

4. *To reprove the world of sin. For the Spirit of judgement, must needs be accompanied with the spirit of might.*

5. *To incounter and overcome the Devil.*

6. *To inable them to be comfortable and invincible against all evils and enemies.*

2. Christians; *this Spirit of power, and power of the spirit is necessary for all Christians, as well as Ministers.*

Object. But do all Christians receive the Spirit of God, as well as Ministers?

Answ. Yes, equally and alike; without any difference.

Now this Spirit of power is necessary for them,

1. *To distinguish them from reprobates and Devils.*

2. *To exalt them above all the rest of mankinde who are destitute of the Spirit.*

3. *To unite them unto Christ.*

And

And the power of the Spirit is necessary for them,

1. *To change their natures; which is the daily work of the Spirit, till all be renewed.*

2. *To work grace in them; and each grace, is so much of the power of the Spirit in the flesh.*

3. *To inable them to mortifie sin; and the power of the Spirit mortifies,* { 1. *The whole body of sin in all its parts and members, and* 2. *Each particular strong corruption.*

4. *To performe duties. For no more strength in any duties then of the Spirit in them.*

5. *To confess the Word before Kings, and Magistrates.*

6. *To publish the word, and that both* { 1. *In private,* 2. *In publique, in case of necessity.*

7. *To suffer and overcome affliction.*

Natural strength, withdraws it self from the evil.
Spiritual strength, stands to it and overcomes it.

The second *Use*, is for information and instruction, shewing that the way to obtain this power, is to obtain the Spirit; and to encrease this power, is to encrease the Spirit.

Now that we may obtain the Spirit, we must first prepare our selves.

Wherein this preparation doth not consist.

Wherein it doth consist: that is, 1. In *emptying* us.

2. The work of the Spirit after he hath emptied us, is to fill us.

The means through which the Spirit is conveyed to us.

1. *By the Word; and this word, the Word of the Gospel.*

2. *By Faith, which carries us to Christs flesh to receive of his Spirit.*

Through

Through the word and faith, we are born of God, and ſo partake of the Spirit of God.

3. *Prayer: and in prayer we may ask the Spirit either of the Father or the Son.*

Again that we may encreaſe the Spirit,

1. *We muſt be conſtant and continual in the uſe of the Word.*

2. *We muſt daily encreaſe faith.*

3. *Muſt be much in prayer.*

4. *Muſt withdraw our ſeves from the creatures, and live looſe from them.*

5. *Muſt ceaſe from our own works.*

6. *Muſt give our ſelves up to the Sprit that he may work his work in us.*

7. *The works of the Spirit we muſt attribute to the Spirit, and not to our fleſh.*

Chriſt's

Christs Spirit a Christians strength,

OR,

A plain discovery of the mighty and invincible power that all Believers receive through the Gift of the SPIRIT.

Acts 1. 8.

But ye shall receive power, when the Holy Ghost is come upon you, and ye shall be witnesses unto me, &c. Or,
You shall receive the power of the Holy Ghost coming upon you.

THese words are the more *remarkable*, because they are the very *last* words in the conference between the *Son* of God, and his beloved *Apostles*, immediatly before his ascension into heaven. Now, you know, when dear and intimate friends are to part, as their *love* then runs strongest, and their *affections* are most intire and vehement, so then also they especially discourse of those things, wherein most of all they desire to be satisfied, and resolved. Thus was it between *Christ* and his *Apostles*: never was there such dear and intimate *friendship*, and such sincere and burning *love* between any, as between them. The *Apostles*, all of them, loved *Christ* most truly, and passionately; and *Peter*, who had three times *denied* him,

three times professed his *love* to him, and being sorry that Christ should question his love the third time, he thus answered, *Lord, thou knowest all things, thou knowest that I love thee.* And *Christ* also loved them dearly, yea he loved *them* [a] *first, and having* [b] *loved his own, he loved them to the end*, and so he was not discontented with them, for their leaving and forsaking him, through humane infirmity, when he was led away to judgement and to death; For though *death* quite puts out all *natural* love, yet *spiritual* love is not *extinguished*, but *enlarged* by death. Now when such *loving* friends as *these*, were even now ready to take their *last* leave one of another, in regard of *bodily* presence, who would not most willingly have been present, to have heard what discourse passed between *Christ*, and his *Disciples*, at this their last parting?

a John 4 19.
b John 13.1.

The summ of Christs discourse with his Disciples after his Resurrection, till his Ascension.

Now *Luke* acquaints us with the *whole summe* and substance of *Christs* discourse with his *Apostles*, all the time he lived together with them, after his *Resurrection*, till the day wherein he *Ascended* into Heaven: In the third verse of this Chapter, he saith, he did discourse with them, *De Regno Dei, touching the Kingdome of God.* That is, not only touching his *Spiritual Kingdom*, which he sets up in each *particular* Christian, and which begins at our *regeneration*, and is consummate in *glorification*: but also touching his *Mediatory* and *Monarchical Kingdom*, which, in the time appointed of his Father, he should set up in the world; *When he should have the* (a) *Heathen for his inheritance, and the utmost ends of the earth for his possession, and* (b) *all people and Nations, and Languages should serve him, and he* (c) *should reign from sea to sea, and from the river to the worlds end.* This was the *summ* of Christs discourse with them. And the Apostles were fully satisfied touching the *thing*, onely they were unsatisfied touching the *time*. For besides, that the setting up of this *Kingdom* of the *Messias* in the power, beauty, and glory of it, was at that time the common discourse and expectation of *all Israel*; the Apostles themselves remembred many *Propheſies* and *promises* of the Old Testament, for the *restoring* the Kingdom of *David*; And this they thought *Christ* would have done, in the daies of his *flesh*: but *presently*, all their hopes were blasted by his *death*. But when they saw him *risen* again from the *dead*, then presently their *hearts* were revived, into their former *hopes*; but yet again, seeing nothing done, all the time he conversed with them

a Psal. 2. 8.
b Dan. 7. 14.
c Psal. 72. 8.

them after the *resurrection*, when now he was ready to *Ascend* into Heaven, they desire him, *first*, to resolve them of this *question*, whether or no he would at that time, restore the Kingdom to Israel; *Lord* (say they) *Wilt thou at this time restore again the Kingdom to Israel?* Now *Christ*, doth not deny, the *restoring* of the Kingdom to *Israel*, but denies, to acquaint them with the *time* when it should be done. He tells them, *it was not for them to know the times and seasons, which the Father had put in his own power.* verse 7.

The like *answer* to the like *demand*, *Daniel* received in his time. For when the *Angel* had represented to *Daniel*, the totall destruction of the image of *worldly Monarchy*, together with the *rise* and reign, and ruin of *Antichrist*, and the setting up of *Christs Kingdom* in the world, in the stead of the two former, *Daniel* said, Chap. 12. 8. *And I heard, but I understood not; then said I, O my Lord, What shall be the end of these things? And he said, Go thy way* Daniel, *for the words are closed up and sealed till the time of the end.* So that the *Angel*, who discovered the *things* themselves to *Daniel*, refused to discover to him plainly and expressely, the *time* when they should be done: but that was to be *closed* and *sealed* up till the time of the *end*. And so here in like manner, *Christ* who had discoursed largely and cleerly to the *Disciples* touching the *Kingdom of God*, yet denies to discover to them the *time*, when it should be set up in the *world*. And the reason why he denied *this* to them, to whom he had not denyed *himself*, was not for want of *love*, but because the *Father* had kept the time and season, wherein all this should be done, in his *own power*. Had this been placed in *Christs* power, he had no doubt made *it* known to them, as well as he did those *other things*, which he had heard from his Father; but the *Father* had not placed this in his *Sons* power, but had reserved it in his *own*: and the *Apostles* were not to *pry* after, that which was *hidden* with God, but were to content themselves with what he had *revealed*.

But though the *Son* did not reveal to them what the *Father* had kept in his *own* power, yet he tells them, what the *Father* had *promised* unto them, and what he had also *put* into *his* power, and what *he* would certainly *perform* ere long, and that was *the gift of the Spirit of power*, saying, *But ye shall re-*

ceive power when the Holy Ghost is come upon you, and you shall be witnesses to me, &c. As if he should have said, Do not you trouble your selves about *secret* things, which shall not be accomplisht in the world, till many yeers after you are fallen asleep, but do you mind your *present* business, wherein you are to serve God, in your generation; your *present* task is to be *witnesses* unto me, in Jerusalem and all Judea, and in Samaria, and to the utmost parts of the earth; to *declare* and make *known*, what you have *heard* and *seen* with your eyes, and *looked* upon, and your *hands* have *handled* of the Word of life: you are to testifie to the world, my *Incarnation, Doctrine, Miracles, Life, Death, Resurrection*, and my *Kingdom* and *glory*, that is to come; You are to make known to the *world*, the high and deep, the great and glorious mystery of *Christ* and of the *Gospel*; and that you may be fit for this great and weighty work, you shall receive the *power of the Holy Ghost: you shall receive power, when the Holy Ghost is come upon you, &c.*

Which words also may be an *Answer* to another question which the Disciples *did*, or *might* make, after this maner.

Quest. Our dear *Lord* and *Master*, why wilt thou leave us, thy poor *Disciples*, among so many evils and enemies in the world, which our *weakness* must of necessity sink under? We well remember how *fearful* and *foolish* we have been, whilest *thou* wast yet *with* us; but how much more *timorous* and *trembling* shall we be, when thou art gone *from* us? When thou wast *apprehended* by the armed power of the *Magistrates*, thou knowest how *we all* forsook thee and fled; and I, said *Peter*, denied thee and *forswore* thee, at the voice of a simple maid. And therefore if thou now *quite* leave us, what *Witnesses* are we like to be unto thee, and what *Preachers* of thy *Name*, among the obstinate *Jews*, among the angry and inraged *Rulers*, and people, who will be ready, for thy *Names* sake, every day to deliver us up to a new death? And how shall we be able to stand amidst so many difficulties, troubles, distresses, oppositions and persecutions, when thou hast *left* us? Surely, we are such *Weak* and *infirm* creatures, that we shall never be able to hold out, but shall lie down both in *shame* and *sorrow*.

Answ. To this *Christ* answers in these words, *Accipietis virtutem, You shall receive the power of the Holy Ghost coming upon you.* As if he should

should have said, You have a *hard task* indeed, but you shall be furnished with *proportionable power*. The business you are to undertake, is not *humane*, but *Divine*; the things that you are to teach, are not *carnal*, but *spiritual*; the work that you are to set upon, is not *mans* work, but *Gods*: you are to act among *men* for *God*; you are to act in the *World* against the *world*; you are to act against the *devill*, in the very midst of the *devils* Kingdom. You are to convert *Infidels*; to make, of *Heathens*, *Christians*; to bring them *neer* unto God, who are now *without God in the world*; to carry *the light of heaven*, up and down this *dark* world, among the people that sit in *darkness*, and shadow of *death*, to shew them the way to *life* and *salvation*; you are to turn the *world* upside down; to change the *manners*, and *customes* of the people; to bring them off from the *idolatry* of their *forefathers*, to worship the *true* God in *spirit* and *truth*; you are to reduce the *earth* into conformity with *heaven*, and set up *Gods* Kingdom, here in this *present* world. And all this you shall not do, in *ease* and *quietness*, and *prosperity*, and *pleasure*; but whilest you are thus imployed and busied, you shall have the *whole World* rise up against you, and the *devil* prosecuting you with his *utmost* power through wicked men, and you shall not onely be *hated* of all men, for my names sake, but you shall be even *overwhelmed* with reproaches, obloquies, slanders, oppositions, persecutions, prisons, torments, deaths. And therefore that you may be able both to *do* and to *suffer* all these things, *You shall receive the power of the Holy Ghost coming upon you.*

Now from these words, we shall note something *generally*, and something more *particularly*.

In *general* three things. The first is this:

1. That as *Christ* will not suffer his Disciples to be *tempted* above their power, so neither to be *imployed* above their power; but he furnishes them with power *sufficient*, both for their *temptations*, and for their *imployments*; for their *sufferings*, and for their *doings*. And as *Souldiers*, that are under a wise and carefull *Commander*, when they are neer an *ingagement*, are not suffered to run *rashly* upon the enemy, nor permitted to go forth to battle till they are *armed*, and *mounted*; so *Christ* would not suffer his *Disciples*, to go forth in *his* warfare, to incounter so many evils, and oppositions, and persecutions, and the whole power of the

1. *General Doctrine.*

world, and of the *Devil*, till first he had armed them with the power of *Holy Spirit*; *Ye shall receive power when the Holy Ghost is come upon you, &c.*

Christ alwayes gives unto all those whom he sends forth and imployes, of his *own power*, for his *own works*; *heavenly* power for *heavenly* works, *spiritual* power for *spiritual* works, the power *of God*, to do the works *of God*. Indeed Christ gives unto some a *greater* measure of power, and to some a *lesser*, according as he intends to use some, in *greater* works and difficulties, and some in *lesser*; but still they have of *Christs power*, whether *more* or *lesse*, who are imployed by *Christ*; and a *little* of that power that is communicated by *Christ*, will inable a man to do *great* things, far greater then the *world* suspects, or imagines.

So that we may judge of our *calling* to any business, and of our *imployment* in it, by the *power* we have received from *Christ* for it. If we have *none* of the power of *Christ*, we were never set on work by *Christ*; for *Christ* never sets any, on *his work*, without communicating unto them of his *power*. And hereby we may certainly know and conclude, that those in the *Ministery*, that are loose and vitious, and idle, and negligent, and insufficient for that work, were never *called* to it, nor *imployed* in it, by *Christ*, but they *run* of their own heads, when they were not *sent*, and minister in the Church for the *gain of money*, and *preach* onely that they might *live*. Whereas if *Christ* had imployed them in that calling, he would have furnished them with *abilities* for it: and they being destitute of such *abilities*, it is most evident, they were not sent by *Christ*.

Melius est, nullum habere, quam sacrilegum, impium & sceleratum ministrum, qui non venit nisi ut mactet & perdat, sicut fur & latro. Luth. de instit. Ministr. Eccl.

Judge then what a kinde of *Reformation* this church were like to have, if some men might have their minds; who would have *ignorant* and *insufficient* men, yea *loose* and *prophane* men, tolerated in the Ministry, under pretence of *keeping up ordinances*; when yet *such* men, were never *imployed* by Christ, nor *supplyed* with any power from him: Yea and what *ordinances* (I pray) are those like to be, which are kept up by men that are *carnal*, not having the *Spirit*? But you see here that *Christs* way and wisdom, was *different* from this; for he *first* gives the *Apostles*, the power of the *Spirit*, and then *sent* them to preach, when he had first *inabled* them to preach.

2. *General Doctrine.*

2. You see here, that *Christ* being to leave his *Disciples*, in regard

gard of his *bodily* presence, yet leaves behind him the *promise* of the Spirit of power; and this was some *establishment* to them, yea this gave great *joy* and *comfort* to them, who before had their hearts filled with *sorrow*.

Christ, though sometime he leave his people in regard of *sense*, yet he never leaves them without a *promise*. The soul sometimes, in the hours of temptation and desertion, may want the *sense* and feeling of Christ, but it never wants a *promise* from Christ: and the *promise* makes Christ *present*, in his *absence*. For *Christ* himself is *spiritually* present, in the *promise*, and not *Christ* onely, but the *Holy Spirit* also; for *Christ*, and the *Spirit*, are never *asunder*, but as the *Father* and the *Son*, are *one*, so is *Christ* and the *Spirit one*, and all are in the *promise*. And so the *promise* is able to uphold the soul in any condition, not because of its *own nature*, but because *God* and *Christ* and the *Spirit* are present in the *Promise*, and they are infinitely able to support the soul through the *Promise*, under the greatest evils either of *earth* or *hell*. Now this injoyment of God in the *Promise*, is the injoyment of *faith*, and not of *sense*; and this injoyment of *faith*, is the most *excellent* and *intimate* injoyment of Christ. And thus may the soul, injoy Christs *presence* in his *absence*; his presence according to *faith*, in his absence according to *sence*. And therefore *Christ* departing from his Disciples in regard of his *bodily* presence, leaves with them the *promise* of the *Holy Spirit*, and in that promise, his *spiritual* presence. And this is the *worst* condition, that *Christ* ever leaves his true *Church* in; he leaves them his presence in a *Promise*, when in regard of *sense*, he forsakes them.

3. Note, that *Luke* being to speak in this Book of the *Acts of the Apostles*, of the *propagating* and *inlarging*, and *governing* the *Christian* Church, doth *first* make mention, of the *powring forth of the Spirit*, and that both upon the *Apostles*, and afterwards upon the *Disciples*. Signifying hereby, that there is nothing so *necessary*, for the increase and well ordering of the true *Church* of Christ, as *the powring forth of the Spirit*. And therefore they are altogether deceived, and walk in the light of *Nature* and not of *God*, who think the *increase*, and *propagation*, and *preservation*, and *establishment*, and *order*, and ordering, of the *Church* of God, depend especially upon the *Councels*, and *Decrees*, and *Constitutions* of *men*: and that without *these*, the Church of *God*, would soon

3. *General Doctrine.*

soon come to woful *disorder*, yea to utter *ruine* and *confusion*; as if *Christ* and his *Spirit* sate idle in heaven, and had *left* the whole business of his Church to *men*: and the *sacred power* confirmed with the *secular*, were abundantly sufficient, for the *increase* and *well ordering* of the Church. In the mean time, not regarding the *promise* of the *Father*, or the *pouring* out of the *Spirit* by the *Son*. And this is the very *mystery*, *of the mystery of iniquity* among us, and the very *head* of Antichrist, which is yet to be broken. And therefore let us know, that as the Psalmist saith, *Except the Lord build the house, they labor in vain that build it: and except the Lord keep the City, the watchman watcheth but in vain*: so also except the *Lord* through his *Word*, pour forth the promise of the *Spirit*, and by that *Spirit* of his, in and through the *Word inlarge* and *govern* the Church, they *labor in vain*, that undertake these things of *themselves*. For it is the *Spirit* alone, that through the faithful ministry of the *Word*, makes the *increase* of the Church, and layes hold on all the *elect*, and brings them through *faith*, into the unity of the *Son* and of the *Father*, and teaches them, and orders them, and governs them, and preserves them. And therefore you see here, that the *promise of the Spirit* is first performed, before the *Church* of God hath any *inlargement*, or *government*.

The particular handling of the words.

And now from these *general* things we proceed to the words more *particularly*. *Ye shall receive power when the Holy Ghost is come upon you.*

And here we may note two things.

1. What he *promises* them, and that is *Power*; *you shall receive power.*
2. How they should be made *partakers* of that power, and that was, *by the Holy Spirits coming upon them.*

The *point* we will insist on from *both*, is this.

The Doctr. That *the receiving of the Spirit is the receiving of power*: till we receive the *Spirit*, we are altogether *without* power; and when we receive the *Spirit*, then first of all, do we *receive* power; *power from on high.*

By *nature*, we are all without *strength*, weak, impotent creatures, utterly *unable* to any thing, that is *truly* and *spiritually* righteous and good. For by nature, we are nothing but flesh; *for that which is born of flesh is flesh, and all flesh is grass*, a fading, withering and decaying thing, together with all the *flowers*

ers of it, that is, the perfections and excellencies of it. So that by *nature*, we are all *without* power, because we are nothing but *flesh*, of which, weakness is an inseparable adjunct.

But when we receive the *Spirit*, we receive *power*: for *power* is an inseparable adjunct of the *Spirit*, as *Weakness* is of *flesh*: yea the *Spirit it self* which is given us, is *power*, and that both *essentially* and *operatively*, in it self, and in us.

The Spirit is Power two wayes.

1. The *Spirit* is power *essentially* in it self: for it is *one God* with the *Father* and the *Son*, co-essential, co-equal, co-eternal; and so as *Christ*, is the power of God, so also is the *spirit*, the power of God; yea the *spirit* is the *God* of power, aswel as the *power* of God. So that the *Spirit* is power in himself *essentially*, and he that partakes of the power of the *spirit*, partakes of that power, which is *God* and no *creature*.

1. *Essentially in it self.*

2. The *Spirit*, is power *operatively* in us, by being in us;

2. *Operatively in us; By being in us;*

1: A *spirit of Knowledge*; for the Holy Spirit teaches us to know *the things that are freely given to us of God*; yea, he teaches us to know, what *sin* is, and what *righteousness*; what *death* is, and what *life*; what *Heaven* is, and what *hell*; what *our selves* are, and what *God* is, and these things he teaches us to know, *otherwise* then other men know them. In a word, the *spirit* teaches a *Christian* to know *all things*, that is, to know *God* and the *Kingdom* of God, and all the *things* of both, all *other* things being *nothing* in comparison of these. Thus the *Holy Spirit* is a *Spirit* of *knowledge* in us, and so of *power*; for *knowledge is the strength of a man*. Whereas an *ignorant* man is a *weak* man, you may carry him whither you will; but *knowledge*, renders a man strong and unmoveable. And in all things, wherein the *Holy Spirit* is a spirit of *knowledge* in us, he is also a spirit of strength.

1. *A Spirit of Knowledge.*

The *Holy Spirit* is a spirit of *Power* in us, by being in us a *spirit of Truth*. And so the *spirit* is, because it doth not onely lead us *unto the truth* (that is unto the word which is the onely truth, as it is written, *Sanctifie them through the truth, thy Word is truth*) but also the *Spirit* leads *us into the Truth*; it leads *us* into the *truth*, and the *truth* into *us*, till we and it, become *one* by an inseparable union. The *Holy Spirit* takes a beleever, and leads him, into *one* truth after *another*, till at last it lead him into *all truth*. Now wherein the Spirit, is a *Spirit of truth* to us, it is a *Spirit of Power*; for through the *truth* we learn

2. *A Spirit of Power.*

from the *Spirit of truth*, we are altogether *stedfast* and *unmovable*, among variety of *different* and *contrary* winds of *Doctrine*. And this is the very cause, that among so many *divisions*, and *factions*, and *errours*, and *heresies*, which wofully prevail in these present times of ours, the people of God are not *seduced* and *overcome* to wit, because *they are all taught of God*, of *God* and not of *men*, and have the *Spirit* of *truth*, to lead them into the *truth*; the *Spirit* I say and not *men*: and so it is *impossible*, that they should *fully* and *finally* be deceived. For wherein we are *taught* by the *Spirit* of God, it is unpossible we should be *perverted* by men. Whereas on the *contrary*, the true ground, why so many are *seduced* and *overcom*, by the errors and heresies of this age, is, because they have taken up their *religion* onely from *mans teaching*, and have received their opinions or doctrine from *men*: and so what *one* man hath *taught* us, *another* man can *unteach*; yea if we be led, to the truth *it self*, onely by *man*, *man* can again lead us *from* it. For *all* the *world* cannot lead any man into the truth, till the *Spirit* lead him into it; and when the *Spirit* doth lead us into the *truth*, *all* the men in the world cannot lead us *out* of it; but we are so *sure* of those things, wherein the *Spirit* hath been a teacher to us, that if all the *Councels* and *Churches* in the world, yea all the *Angels* of Heaven should teach us contrary, we would hold them *accursed*. But a man that hath not been taught of the *Spirit*, every day you may win him into *new* opinions, by the *power* and *authority* of *men*, together with the strength of other *advantages*; But he that hath been led into the *truth*, by the Spirit of truth, is *unmoveable* and *invincible* among all doctrines. And thus also the *Holy Spirit* by being a *Spirit of truth* is also a Spirit of *Power* in us.

3. *A Spirit of Wisdom.*

3. The *Holy Spirit* is a Spirit of *Power* in us, by being in us a Spirit of *Wisdom*: and so it is, because it makes us wise with the *wisdom of God*, wise upon *earth* after the rate of *heaven*, *wise to salvation*. There is no man *wise* without the *Spirit* of God; for the wisdom of *carnal men* is but *foolishness* before God, yea before Angels and Saints: but the wisdom of the *Spirit* is most gracious and heavenly wisdom. And this *Wisdom* of the Spirit, is the *strength* of a Christian: the more he hath of it, the more *mighty* he is, both in all his *doings* and *sufferings*. It is said, Eccles. 9. 15. *That there was a poor wise man, delivered a small city from*

from the power of a mighty King, and therefore *Solomon* concludes that *Wisdom is better then strength*, for it can do greater things then strength can. When *David* carried himself *wisely*, *Saul* a great King was afraid of him: he thought himself too *weak*, to deal with *David*, and *David* too *mighty* to deal with him, because of his *wisdom*; and *Solomon* asked *Wisdom* of God above all *things*, for the strength of his *Government*; all *Government* without this, being but *weak* and *brittle*. Thus *wisdom* contributes *strength* to us, whereas we say of a man that wants *wisdom*, he is a *weak* man; And so the *Holy Spirit* being a Spirit of *wisdom* in us, is also a Spirit of *Power*. 2 Cor. 1. 10.

4. The *Holy Spirit*, is a Spirit of *Power* in us, by being in us a Spirit of *Faith*. For *faith* is a work of the *Spirit of power*; and no *less* power would work *faith* in us, then *that which raised up Christ from the dead*, when he lay under all the *sin of man*, and all the *Wrath of God*, and all the *sorrows of death*, and all the *paines of hell*; it must be a *mighty power* indeed, that must raise *Christ* then, and that *power* was the power of the *Spirit*; and no *less* power, will work *faith*. So that, whoever truely beleeves by *this* faith, of the operation of *God*, is sensible in his own soul, of the *self same* power, that raised *Christ* up from the *dead*. And thus the *Holy Spirit* is a Spirit of *Faith* in us, and so of *Power*. For *unbelief* keeps a man in *himself*; but *faith* carries a a man out to *Christ*; now there is no man *weaker* then he that rests on *himself*; and there is no man *stronger*, then he that *forsakes* himself, and rests on *Christ*. And so a man through the power of *Faith*, is able both to *do*, and *indure*, the self same things which *Christ* himself *did* and *indured*. 4. *A spirit of Faith.* Ephes. 1. 19.

1. He is able *to do the same things that Christ himself did*, and therefore saith Christ, *all things are possible to him that beleeveth*; so that a *beleever* hath a kinde of *omnipotency*, and all things are possible to him; because by *faith* he lays hold upon the power of *God*, and all things are possible to the *power of God*, and so all things are possible to a *beleever*, who is *partaker* of that power of God. And hence *Paul* saith, *I can do all things through Christ that strengtheneth me*; This *Christ* that strengthned him, was the *power of God*; and this power of God, is not a *finite* power, but an *infinite*: nor a *particular* power, but an *universal*; and so can do, not *some* things only, but *all* things; and so also can *all* they, who The power of faith inables us, 1. to do the same things Christ himself did. Phil. 4. 13.

who are truly partakers of it, by *faith*. Yea *Christ* himself hath a *greater* expression then this, yea such an one, that I never durst have spoken, if *Christ* himself, had not *first* spoken it and that is this, John 14 12. *He that beleeveth in me, the works that I do, shall he do, and greater works then these, because I go to the Father.* Where *Christ* saith, a beleever shall not only do, the *same works* with himself, (which also had been a great thing) but also *greater works* then himself; and this indeed, is altogether *admirable* and *wonderfull*, That a *beleever* shall do greater works then *Christ*; But how is this made good? Why thus. Christ he overcame the *Law*, and *Sin*, and *Death*, and *Hell*, and the whole power of the *Devill*, in a body and soul *free* from sin; (his humane nature being the immediate formation of the *Holy Spirit* in the womb of the Virgin *Mary*, and so had not the least spot of sin in it.) But now *beleevers*, overcome the *same* evils, even the *Law*, *Sin*, *Death*, *Hell*, and the whole power of the *Devil*, in *corrupted* and *polluted* nature, in bodies and souls, at the first *full* of sin, and afterwards *defiled* through many corruptions. The *Devil* came to *Christ*, and found *nothing* in him, and so he overcame: but he comes to a *beleever* and findes *much* in him, and yet he overcomes. And this truly is a *greater* work, then *Christ* did; And these works *we* do, but not through our *own power*, but through *Christs*, of which we truly partake through *faith*.

2. *To suffer the same things that Christ himself suffered.*

2. A *Christian*, through the power of *faith*, is able not only to do, but also *to suffer the same things that Christ himself suffered*. Now the *sufferings of Christ* were the most *grievous*, and *intolerable* to nature, that ever were. For how did *Christ* for the present, as it were lay aside his *Divine* nature, that he might suffer in his *humane!* and how did he suffer in this, the whole *weight* and *condemnation* of *sin*, to the very utmost, and the whole *wrath of God*, to the utmost, and all the *sorrows of death*, and the *pains of hell*, to the very utmost! And among all the *sufferings*, had not the least drop of *comfort*, either from *heaven* or *earth*; and yet through the *power* of the *Spirit*, he indured and overcame all. And so each *Christian*, is able to *indure* and *overcome*, the *same* evills, by the *same* power: and therefore *Paul* desired *to know Christ truly*, and not onely, *the power of his resurrection*, which any one would desire to know, but also the *fellowship of his sufferings*,

Phil. 3. 10.

sufferings, which flesh and blood trembles at, yea and to be made *conformable to his very death*. Yea I add yet *further*, that if a *Christian* should chance to fall down into *Hell* (as we beleeve *Christ* descended into *Hell*, and so also many of his *Saints* have done, as *David* and *Hezekiah*, &c.) Yet a *Christian*, through the power of the *Spirit*, were able to overcome both the *sins* and the *pains* of Hell; and therefore saith *Solomon*, *Love*, (which is the power of the Spirit) *is too strong for death and too hard, or too cruel for Hell*; As is evident in that *Godly Woman* (for I will name but one instance instead of many) who thinking of the torments of *hell*, and of the *hatred* and *blasphemy* of God, which reigned in the *damned*, did earnestly entreat God, *ut etiamsi damnaretur, tamen Deum diligeret*; that though she were *damned*, yet still she might *love* God. Here *love*, was too *hard* for *Hell* indeed. Cant. 8. 5, 6.

And thus a *beleever* through *faith*, is inabled, both to *do* and *indure*, the self same things, which *Christ* himself did and endured: and the *Holy Spirit* by being a Spirit of *faith*, is a Spirit of *Power* in us.

5. The *Holy Spirit* is a Spirit of *power* in us, by being in us a Spirit of *Righteousness*: and so he is two waies. 5. *A spirit of Righteousness.*

1. In regard of *mortifying sin*. For the *Spirit* of God dwelling in us, is not *idle* in us, but continually *active*; and so from day to day *mortifies sin*. And this is the *proper* work, of the *Spirit* in our *flesh*, to destroy out of us, whatsoever is *contrary* to it self; and that is, every *sin*, *lust* and *corruption*. Now *our sins are our weaknesse*; a mans pride and passion, and envy and covetousness, and lust, and intemperance, and every sin is his *weakness*. Now the *Holy Spirit*, by being in us, a Spirit of *righteousness*, mortifies and destroyes all our *sins*, and so takes away our *weakness*. 1. *Mortifying sin.*

2. Again, as the *Holy Spirit* is a *Spirit of righteousness* in us, in regard of *mortifying sin*, so also in regard of *imparting grace* to us. For all *grace* is the fruit and operation of the *Spirit* in our flesh; and as all *light* is from the *sun*, so is all *grace* from the *Spirit*. Now *every grace, is so much strength in the soul. Faith*, so much *strength*; *Hope*, so much *strength*; *Love*, so much *strength*; and so *humility*, and *patience*, and *temperance*, and *godliness*, and *brotherly Kindness*, and all *other* graces, are so much 2. *Imparting grace.*

much *strength*: and according to each mans *measure of grace*, so is his *measure of strength*: and according to each mans measure of the *Spirit*, so is his measure of *grace*. And thus the *Holy Spirit*, by being a Spirit of *righteousnes*, is also in us a Spirit of *power*.

6 *A spirit of the fear of the Lord.*

6. The *Holy Spirit*, is a Spirit of *power* in us, by being in us, a Spirit *of the fear of the Lord*: and so he is, by *representing* God to us in his *Glory* and *Majesty*, according as he hath revealed himself to us in his *word*; from which *knowledge of God* springs his *fear*. For what is the reason, that the men of the world *fear* not God, but sin securely, against the great and glorious *God* every day? Why, the reason is, because they *know* not the *Lord*. Now the *Spirit* comes, and reveals the *Father* in the *Son*, and presents *God* to the soul, through his *word*, in his infinite and eternal power, and justice, and wisdom, and truth, and faithfulnes, and love, and mercy, and goodnes, &c. and shines to the soul, in each *attribute* of *God*; and now, when a man *sees* God, by his *own* light, and *knows* him by his *own* teaching, then first doth he begin, truely to *fear* God; and the *fear* of God, is his *strength*. For he that fears *God*, is free from all *other* fear: he fears not *men of high degree*, nor *men of low degree*, nor the united power of all the *creatures*; he fears not the *fear* of other men in their evils, but in the midst of all *fearful* things, he is without *fear*; because *he sanctifies the Lord of hosts in himself, in his heart, and makes him his fear, and his dread.* And by this means, *amidst* all evils, he hath admirable *confidence* and *assurance*; because he knows, that no evil can befall him from any man, or from any creature, till first it be the *will of God*: and also, that what ever evil befalls him, *according* to the will of God, it shall work for *good* unto him, in the *end*. Thus the *fear of the Lord* is a Christians *confidence*, and a beleevers *strength*: whereas, he that fears not *God*, fears *every* thing, yea, not onely *reall*, but *imaginary* evils; and as *evils* multiply his *fears*, so his *fears* again, multiply his *evils*, till at last he be swallowed up of both. But the *Holy Spirit* being in us a Spirit of the *fear the Lord*, is also in us a *Spirit of strength*.

Isa 8. 13.

7. *A spirit of love and Unity.*

7. The *Holy Spirit* is a Spirit of *power* in us, by being in us a Spirit of *love and unity*. The *Holy Spirit*, is a Spirit of *love and unity*, in the *Godhead*; for the *Father* loves the *Son*, with the *Spirit*; and the *Son*, loves the *Father*, with the *Spirit*; and the *Father*

ther, is *one* with the *Son*, in the *Spirit*; and the *Son*, is *one* with the *Father*, in the *Spirit*; and the *Spirit*, is both the bond of *love*, and *unity*, between the *Father* and the *Son*; and *God*, being most *love*, and most *one*, is also most *strong*. Now what the *Spirit* is in the *Godhead*, he is the same in the *Church of* God, which is the true temple and habitation of the *Godhead*, and that is, a Spirit of *love* and *unity*: For why is there such constant *love*, and *unity*, between the members of the same *body*, but because *one Spirit* runs through them *all*? and so there is such constant *love* and *unity* between all *beleevers*, because one *Holy Spirit* runs through them *all*. And hence we may take notice of a remarkable difference between *nature* and *grace*; for *nature*, of *one*, makes *many*; for we all, who are *many* among our selves, even a whole world of men, were but *one* in *Adam*, *omnes eramus ille unus homo*; but *grace*, of *many* makes *one*; for the *Holy Spirit* which is as *fire*, melts all the faithfull into one mass or lump, and makes of many, *one* body, *one* thing: yea it makes them *one*, in the unity of *God*, according to that of Christ, John 17. 21. *that they all may be one as thou Father art in me and I in thee, that they also may be one in us*; mark the words, for they are *wonderful*; *that they all may be one*, that is, that all beleevers, who are *many* among themselves, may be all made *one*; *one*? How one? *As thou Father art in me and I in thee*, that is, as thou and I, being *two persons*, are yet but *one God*: after this highest example of *unity*, let them be made *One in us*; as long as they remain in *themselves*, they are *many*; and how much they remain in *themselves*, they are *many*; for their *unity*, is not in *themselves*, but they are *one in us* who are *one*; that is, how much the *saints* by the *Spirit*, are carried into the *Father*, and the *Son*, who are *one*, so much also are they made *one*, not onely with the *Father* and the *Son*, but also with *one another*. You may see, in the *Acts* how the *multitude* of beleevers, after they had received the *Spirit*, so far forth as they had received the *Spirit*, *Were of one heart and of one minde*. And this *unity* of beelievers, is their *strength*: and when *God* shall take away, all those prejudices, and suspicions, and jealousies, and particular ends and interests, and divisions, and separations, and Schismes, that are among his *own people*, and the people of *God* shall be reduced into this *blessed unity*, among themselves, and the *Lord* be *one*, and his *name one*, among them *all*; then shall the *Church* also

also, be of admirable and invincible *power*. *So that, all they that strive with it, shall perish: and all they, that War against it, shall be as nothing: yea then shall the Lord, make the Church as a new sharp threshing instrument, having teeth, and it shall thresh the Mountains* (that is the Kingdomes of the world) *and shall beat them small, and shall make the hills*, (that is, the lesser Commonwealths) *as chaffe*. But till the *Church* of God attain to this *unity*, it shall not do any *excellent* thing; it shall not work any *notable* deliverance in the *earth*, neither shall the *inhabitants* of the *world* fall. When the *Spirit of God* shall be a Spirit of *unity* in the faithful, and shall heal all the sad *differences*, and *dissensions*, that are now between them, then also shall it be a *Spirit* of admirable *power* in them.

Isa 41.15.

And thus much for the *explication* of the point.

The *Use*, is twofold.

1. *Use.*

1. The *first* is, to exhort all men, everywhere, to endeavour to *partake* of this supernatural, spiritual, and divine power of the *Holy Spirit*, which is *certainly* communicated, to all the *faithful*, and *Elect*, in Christ Jesus. And let no man think it is a thing *indifferent*, whether he have this *power* or no, but know that the having of this *power* of the *Spirit*, is of *absolute* necessity, and that both for *Ministers*, and for all other *Christians*.

A necessity for Ministers to have the power of the Spirit.

1. There is a *necessity* of this power of the *Holy Spirit* for *Ministers*, and to them, this present place doth chiefly relate.

1. Otherwise they have no power at all.

1. For *first*, if they have not this power of the *Holy Spirit*, *they have no power at all*. For *Christ* sent *them*, only as his Father sent *him*; and so *Christ*, never gave unto them, any *earthly* or *humane* or *secular* power, no power of *swords* or *prisons*, no power of outward *constraint* and *violence*. Christ gave them, no such *outward* and *worldly* power, for the inlargement of his *Kingdom*, as not being at all *sutable* to it. For *his* Kingdom is *spiritual*; and what can *carnal power* do in a *Spiritual* Kingdom? His Kingdom is *heavenly*; and what can *earthly power* do, in a *heavenly Kingdom*? His Kingdom is, *not of this World*; and what can *worldly power* do, in a Kingdom that *is not of the World*? And though *Antichrist*, and his *Ministers*, have arrogated and usurped, such a *carnal* and *earthly* and *worldly* power to themselves, in their *pretended* managing

naging the *Kingdom of Christ*, yet the *faithful* Ministers of Christ *cannot*.

And therefore seeing the *Ministers* of the Gospel, have no power, from *beneath*, they must needs have power from *on high*; seeing they have no *fleshly* power, they must needs have *Spiritual* power; seeing they have no power from *earth* and from *men*, they must needs have power from *heaven* and from *God*, that is, the power of the *Holy Spirit* coming on them, or else they have no *power* at all.

2. The *Ministers* of the Gospel, must needs have this power of the *Holy Spirit*, because *otherwise they are not sufficient for the Ministery*. For no man, is *sufficient* for the work of the *Ministery*, by any *natural* parts and abilities of his own, nor yet by any *acquisite* parts of humane learning and knowledge, but onely by this *power* of the *Holy Spirit*, and till he be indowed with *this*, notwithstanding all his *other* accomplishments, he is altogether *insufficient*. And therefore the *very Apostles*, were to keepe silence, till they were indued with *this* power: they were to wait at *Jerusalem*, till they had received the *promise of the Spirit*, and not to preach, till *then*. Yea, *Christ* himself, did not betake himself, to the work of the *Ministery*, till *first*, the *Spirit* of *God* came upon him, and anointed him to *preach*. And therefore for *thirty* years together, he did not preach, *publikely* and *ordinarily*, till at *Johns* Baptism, he received this *power* of the Spirit, coming on him. Now if *Christ* himself and his *Apostles* were not sufficient for the *Ministery* till they had received *this* power from on high, no more are any other *Ministers*, whatsoever. For as I said, it is not *natural* parts and abilities, and gifts, and learning, and eloquence, and accomplishments, that make any man *sufficient* for the Ministery, but only the *power* of the *Holy Spirit* coming upon him. So that who ever is destitute, of the *Spirit* of *power*, is *insufficient* for the work of the *Ministery*; and that in these regards.

2. Without this power they are insufficient for the work of the Ministry.

1. Without this *power* of the *Spirit*, Ministers, are utterly unable to *preach the Word*; that is the true, spiritual, and living Word of God. For to preach *this* Word of God, requires the *Power of God*. One may speak the *word* of *man*, by the *power* of man: but he cannot speak the Word of *God*, but by the *power* of God. And *Christ* himself, in *all* his Ministery, spake nothing of

1. They are unable to preach the Word.

himself, in the strength of his *humane nature*; but he spake, *all* he spake, by the *power of God*; and without this *power* of God, he could not have spoken *one word* of God. And so in like manner, no man is able to preach *Christ* but by the *Holy Spirit*, which is the power of God. For Christ, is the *power of God*; and can never be represented, but by the *Holy Spirit*, which is the *power of God*. For as we see *light* in *his light*, that is, the Father who is *light*, in the Son who is *light*; or else the Son who is *light*, in the *Holy Spirit* who is *light*; So we know *power* in his *power*, that is the Son who is *power*, in the *Holy Spirit* who is *power*. And *Christ* who is *the power of* God, can never be made known to the Church, but by the ministration of the *spirit*, which is *the power of* God. So that, it is not an easie thing, to preach *Christ* the power of God; yea none can do it aright, but by the *power* of the *Holy Spirit* comming upon him.

2. Unable to preach it powerfully.

2. Without this *power* of the *Spirit*, Ministers are unable to preach the word *powerfully*. They may, it may be, happen upon the *outward* word, yet there is no *power* in their Ministry, till they have received this *power* of the *spirit*, comming upon them. Otherwise, their Ministery is *cold*, and there is no *heat* in it; it is *weak*, and there is no *strength* in it.

1. The Ministery cold without this power

1. It is *cold*, and there is no *heat* in it. Whithout men have received the *power* of the *spirit*, there is no *fire* in their preaching. Their *ministery*, is unlike the ministery of *Elias*, whose ministry was as *fire*; and unlike *John Baptists*, who in his ministery was a *burning* and *shining* light; and unlike *Christs*, whose ministery made the Disciples hearts *burn* within them; and unlike the *Apostles*, who having received this *spirit*, were as men made all of *fire*, running through the world and burning it up. Without this *spirit*, a mans ministery is *cold*, it warms the hearts of none, it inflames the spirit of none, but leaves men still *frozen* in their sins.

2 Weak.

2. It is *weak* and hath no *might* in it. There is no *strength* in a Ministery where there is no *spirit*. Whereas when men have received the *spirit*, then their ministery is a *powerful ministery*; as *Paul* 1 Thess. 1.5. *The Gospel came to you not in word onely, but in power and in the Holy Ghost*; and *therefore* in power because in the *Holy Spirit*. And again, 1 Cor. 2.4. *My speech and preaching was not with the entising words of mans wisdom, but in demonstration of the*

spirit

spirit and power. Where you see the *spirit* and *power* in the work of the Ministery, are alwayes *conjoyned*, as the *Sun* and *light* are. And that Ministery that is in the *spirit*, is alway in *power*. And being in *power*, it is alwayes *effectual*, either to *convert* men or to *inrage* them: And the *inraging* of men, is as evident a sign of the *spirit of power* in a mans ministery, as the *conversion* of men. Whereas a *cold* and *dead* ministry that is destitute of this power, doth (as we use to say) neither *good* nor *harm*, neither *converts* nor *inrages*, neither brings in *righteousness*, nor destroyes *sin*, neither *kils* nor *quickens* any, but leaves men, in their *old* temper, for many years together, and never *stirs* them. But the ministration of the *spirit* and power, is *operative* and *mighty*, and carries *all* before it. And though evil and carnal men, will ever be *murmuring*, and wrangling, and opposing, and contending against such a ministry, yet they are never able to *resist* the *wisdom* and *spirit* of it; as the Libertines, Cyrenians, and Alexandrians, were not able to resist, the *wisdom* and *spirit* by which *Stephen* spake. And therefore, let them that will needs be *striving* against *such* a ministery, know, that they strive against more then a *meer man*, they strive against *power from on high*, against the *greatest* power that ever *God* put forth; against the power of *Christ* himself, and his eternal *spirit*, and so they shall never be able to *prevail* against this power; but shall surely *sink* under it. But to return from whence we have a little digressed.

Acts 6.10.

3. Without this *power of the spirit*, as Ministers are not able to *preach* the Word, nor to preach it *powerfully*, so neither *are they able to hold out in their ministry*, and to carry it on strongly against all *opposition* and *contradiction*. *Peter* and *John* preached the *Gospel*, but presently the Rulers and Elders and Scribes *convented* them; and straightly *threatned* them, and commanded them, not to speak at all, nor to teach in the name of *Jesus*. And now if the *Apostles*, had wanted this *power of the spirit*, they would presently, have been *subd* and *awed*, and would have sneaked away, and you should have heard no more of them. But they having received *this* power, all the *threatnings* and *scornings*, of the Rulers and Magistrates, could not *deterr* them from the discharge of their office, and that ministery they had received from *Christ*. But though before, they were *fearful*, and *trembling*, and daunted at the apprehension

3 Unable to hold out in the Ministery.

Acts 4.17.18.

prehension of the least *danger*, yet now having received *this power*, they are altogether *undaunted*, and said to the Rulers and Elders, *Whether it be right in the sight of God, to hearken unto you, more then unto God, judge ye.* As if they should have said, O ye *Rulers* and *Elders* of the people, our case is a *plain* case, wherein we are most willing that even your *own selves* should be *Judges*. For we have received a command from *God*, to preach the Gospel of his *Son Jesus Christ*; and *you* forbid us to do *that*, which *God* hath commanded us. Now do you your selves, be *Judges*, who is fittest to be obeyed, *God* or *you*? the *great* and *glorious* God of heaven and earth, or *poor wretched* men, such as your selves? Nay, what *God* hath commanded us, we must, and will obey, against all your *threatnings* and *punishments*, and what ever you can *say* or *do*. We cannot conceal, but must publish, what we have *seen* and *known*, of our Lord Jesus Christ, of his incarnation, life, death, resurrection, ascension, kingdom, glory, and of that great redemption and salvation, which he hath wrought and purchased for all the Elect of God.

Acts 4. 19.

Now I would to God, that the *unjust commands* of all *Magistrates*, and secular Powers whatsoever, might be no otherwise *obeyed*, then this *unjust* command of the Rulers, was by *Peter* and *John*; and that no man would dare to yield more obedience to the *creature*, then to the *Lord of all*.

For no *Princes* or *Magistrates* in the world, have any *power* to forbid the preaching of the *everlasting Gospel*, which God hath *commanded*, *should be published to all Nations*, *for the obedience of Faith*. I say, they have no power at all, to *forbid* the preaching of this *Gospel*, or of any *one truth* of it, though never so *cross* to their designs. And if they *should*, yet herein, ought we to know no more *obedience*, then *Peter* and *John* did here. We ought to obey *God*, and not *them*, and to make known the *whole minde* of God, though it be never so *contrary* to their minde: After the example of *Peter* and *John*, who having received this power of the *Holy Spirit*, held on their *Ministery*, against all the *countermands*, and *threatnings*, and *punishments* of the Magistrates. Whereas, *without* this power, they had soon *fainted* and *failed*, and had never been able to have gone through with it.

4. Unable to reprove the world.

4. Without this *power* of the *Holy Spirit*, Ministers are not able *to reprove the world*. For every man by nature, seeks the

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amity of the world, and no man by his *good will*, would provoke the *enmity* of it, against himself. And therefore *flesh and blood*, will never *reprove the world of sin*, but allows it, and countenances it, in sin. But now *the Spirit when he is come, he will reprove the world of sin.* When a man hath this power of the *Spirit* in him, then presently he *reproves* and *argues* the world of sin, and so by his ministery, bids *defiance* to the whole world, and *provokes* the whole world against *himself*. And this no man, either *can* do, or *dares* do, except he be *first* indued, with this *power of the Spirit*, coming on him. And therefore saith *Micah*, Cha. 3. vers. 8. *I am full of power by the Spirit of the Lord, and of judgement and of might; to declare unto Jacob his transgression, and to Israel his sin.*

The *world*, of all other things, cannot indure the *reproof of sin*, and the *declaration* of its evil wayes. And therefore it is exceedingly *offended*, yea and extreamly *rages* against the *faithful* teachers of the Word, with all sorts of *punishments* and *persecutions*, as the examples of all the Prophets, Apostles and faithful teachers of the Word of God in all ages, do declare. Yea, and *Christ* himself, testifies touching himself, *therefore the world hates me, because I testifie of it, that the works thereof are evil.* But now, *they* that will *connive* at sin, and *flatter* the world in its own wayes, *these* are the onely men of *reckoning*, and live in all worldly Honour and prosperity. And all ages can witness, that *all* Teachers, are not of that *strength*, and *resolution*, to contemn the hatred and fury of the world; Nay, the most are quite *overcome*, with the *prosperity* of this present life, and with the desire of *friends* and *riches* and *preferment*, and so wink at the sins of the world, and are, Ministers in whose mouths are *no reproofs*, though the whole world lye in *wickedness*. For, *thus* they escape the *rage* and *violence*, and obtain the *favour* and *love* of the men of this world. And thus weak and unworthy are those men, who are onely indued with their *own* Spirits. But now (saith *Micah*) *I am full of power by the Spirit of the Lord, and of judgement and of might, to declare unto Jacob his transgression, and to Israel his sin.*

As if he should have said, the *power* of the *Spirit* of the *Lord* dwelling in me, puts forth its self, two wayes, in *judgement*, and in *fortitude*.

1. *In judgement*, and this signifies the reproving and the con-

demning sin and wickedness, as the Prophet himself explicates, saying, that *I might declare unto Jacob his transgression, and to Israel his sin.* But seeing their being full of *judgement* doth not want *danger*, but exposes a man to a thousand evils, in as much as the *world* can indure nothing less then the *reproof of sin*; therefore I am, by the power of the *Spirit*, not onely full of *judgement*, but also

Secondly, full of *Might*; and as the *Spirit of judgement* exposes me to danger, so *the Spirit of might* inables me to contemn those dangers. So that though the world, *because of the Spirit of judgement*, threatens never so many evils: yet the Prophet is not *frighted* from his *office*, but through the *Spirit of might*, discharges it faithfully, in despight of all those threatnings.

And whatever *Ministers*, want this *Spirit of might*, though *out* of danger, they may be *confident*, yet at the very *first* incounter of evil, they will *bend* and *yeeld*, and speak and do all things for the *favour* of the world; rather then for the *truths* sake, they will expose themselves, to the *hatred* and *opposition* of the world.

5. Unable to wrestle with and overcome the devil.

5. Without this *power of the Spirit*, they are *unable to wrestle with, and overcome the Devil*; whose subtilty, and wrath, and malice, and power, they must needs *encounter* with, in the work of the *Ministry*. Christ, as soon as he was indued with this *power*, and anointed by the *spirit* to preach, was *immediately* led into the wilderness, to be *temped* of the *devil*, who would fain have taken him off, from the work of the *Ministery*, if it had been *possible*: But *Christ* being indued with this *power*, overcame the *divel*. And *Christ*, before he sent his *Apostles* to preach the Kindgdom of *God*, as you may see *Luke* 9. 1. called them together, *and gave them power and authority over all devils*; and when they returned, they told him, that the *devils themselves*, were subject to them. But now, the seven sons of *Sceva*, who were destitute of this power, when they took upon them, to call over one, who had an *evill spirit*, the name of the *Lord Jesus*, and to say, *we adjure you by Jesus whom* Paul *preacheth*, The evil spirit, answered and said, *Jesus I know, and* Paul *I know, but Who are ye?* and so, the man in whom the *evil spirit* was, leaped upon them, and *overcame* them, and *prevailed* against them, and they fled away, *naked* and *wounded*. Acts 19. So that they being destitute, of this *power from on high*,

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the *devil* was presently too *hard* for them, and they were *overcome* by the *devil*. But now, they that are invested with this power of the *Holy Spirit*, are able to wrestle with *principalities and powers and the rulers of the darkness of this world*, and to *out-wrestle* them, and to tread *Satan himself*, under their feet.

Sixthly, without this power of the *Holy Spirit*, they are unable *to suffer persecution for the Word*; but the least *touch* of evil, causes them to pull in their hornes; and each *reproach*, and *opposition*, and *persecution*, shakes them down. Whereas *this power*, makes them *confident*, courageous, comfortable, and invincible, in the midst of all evils. See this in some examples. Our *Lord Jesus Christ* being anointed with the *Holy Spirit* and with power, did not onely *preach* the truth in his life, but also witnessed a good confession before *Pontius Pilate*, and sealed to the *truth with His death*. *Paul*. who was indued with the *same power*, when *Agabus* foretold him by the *Holy Spirit* his bonds at Jerusalem, and the brethren hearing it came weeping to *Paul*, and besought him to keep himself out of bonds, by not going up thither, *Paul* reproved them, and told them that he *was ready not onely to be bound, but to dye at Jerusalem for the Lord Jesus*. *Chrysostome*, was indued with the *same power*, and so resolved to preach the truth, and not to depart from the truth, though the *whole world*, should wage war against him *alone*: And professed, that he desired nothing more, then to *suffer* for the cause of Christ; and that if it *were offered to him of God, whether he would immediately go to heaven, or stay on earth and suffer for Christ; he would a thousand times rather chuse this latter, then the former*. Because in going immediately to heaven, he should *seek himself*; but in staying on earth to suffer for *Christ*, he should wholly *deny himself*, and seek his honour alone. *Luther* was indued with the *same spirit of power*, and so when he was called to *Wormes* before the Emperour *Charls* the fifth, and before all the estates of the Empire, to render a reason of his Doctrine, and some of his friends (perceiving undue dealing among his adversaries) perswaded him not to go, to expose himself to danger; but he answered with a mighty spirit, * *I have decreed and am resolved, because I am called, to go into the City in the name of our Lord Jesus Christ, though I knew there were so many Devils to oppose me, as there are tiles on all the houses of the City*. And when he was called to return to *Wittenberge* by the people, which

6 Unable to suffer persecution for the Word.

* *Mihi vero qui vocatus sum, decretum & certum est ingredi urbem, in nomine Domini nostri Iesu Christi, etiamsi scirem tot diabolos mihi oppositos, quot sunt tegulæ in omnibus totius urbis tectis.*

which he could not do without most evident and apparent *danger*, he being already condemned by the Edicts and Authority both of the *Pope* and *Emperour*, and so in regard of them, could expect no less then a *violent death* every day, yet for all this, he was resolved to return to his charge; and upon this occasion hath this passage to the Duke of *Saxony*. * *But what shall I do? unavoidable causes urge me, God himself calls and compells me, and here I will turn my back to no creature. Go to then, let me do it in the name of* Jesus Christ, *who is Lord both of life and death.* Again, in his answer to the Dialogue of *Sylvester Prierias*, who had threatned him, he saith, *I have nothing that I can loose, I am the Lords, and if I am lost, I am lost to the Lord, that is, I am found. And therefore seek some body else to fright, for me you cannot.* Again in his answer to *Ambrosius Catharinus*, he saith of the Pope and his Instruments, *they seek not to overcome me with Scriptures, but to destroy me out of the earth, but I know and am sure that* Christ *our Lord lives and reigns. And being even filled with this knowledge and confidence, I will not fear many thousands of Popes. For greater is he that is in us, then he that is in the World.* And again, in his Epistle to his Father, he hath this remarkable passage, *What if the Pope shall kill me or condemn me below hell? He cannot rayse me up again when I am slain, and kill me a second and third time. And having once condemned me, I would never have him absolve me. For I am confident that the day is at hand, wherein that Kingdom of abomination and destruction, shall be it self destroyed. But would I might first be counted worthy either to be burned or slain by him, that so my blood might cry the lowder and urge his judgement to be the more hastened. But if I am not worthy to testifie with my blood, let me at least intreat and implore this mercy, that I may testifie by my life and Doctrine that* Jesus Christ *alone is our Lord, and God blessed for ever and ever.*

Calme *Melancton* was indued with the same Spirit of power, and so when his enemies threatned him not to leave him a place

* *Verum quid faciam? urgent me causæ inevitabiles, Deus cogit & vocat, huc nulli creaturæ tergiversandum est. Age fiat igitur in nomine Iesu Christi qui est Dominus vitæ & mortis. Nihil habeo quod possim perdere; Domini ego sum; si perdor, Domino perdor, id est invenior. Alium ergo quære quem terreas. Verum ego scio & certus sum, Iesum Christum Dominum nostrum vivere & regnare: qua scientia & fiducia inflatus, non timebo etiam multa millia Paparum. Major est enim qui in nobis, quam qui in mundo est.*

Quid si me occidat Papa aut damnet ultra Tartara? Occisum non suscitabit, ut bis & iterum occidat: damnatum vero ego volo ut nunquam absolvat. Confido enim, instare diem illum quo destruetur regnum illud abominationis & perditionis. Utinam nos primi digni simus, vel exuri vel occidi ab eo, quò sanguis noster magis clamet & urgeat judicium illius acceleravi. Sed si digni non sumus sanguine testificari, hanc saltem oremus & imploremus misericordiam, ut vitâ & voce testemur, quòd Iesus Christus solus est Dominus & Deus noster, Benedictus in secula seculorum. Luther. *in* Epist. ad Parr.

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in all *Germany* whereon to set his foot, he said, *avido & tranquillo animo expecto exilia.* I expect *banishment with a desirous and peaceable mind.*

Many more *Examples* might be produced, to show that when *Ministers* are indued with the *power* of the *Spirit* coming on them, then they are *stronger* then all *opposition* and *Persecution* whatsoever; otherwise, when these evils encounter them, they with *Demas* leave the *Work*, and imbrace the *World.*

And thus you see, what *necessity* all the faithful *Ministers* of the Gospel have, of the *power* of the *Holy Spirit* coming upon them; and *without* this power, though they be *called* Ministers, yet they are *none.* For without this power, they are *unable* to preach the Word, to preach it *powerfully*, and to *persevere* and *hold out* in the course of the Ministery; they are unable to *reprove* the *World*, to wrestle with and overcome the *Devil*; and to suffer that *Persecution*, which necessarily attends that calling. And so *without* this power, they may Minister to *themselves*, but cannot Minister to *others*, the manifold graces of God: they may do their *own* work, but they cannot do *Gods* work; they may feed *themselves*, but not the *Flock of Christ*: they may *domineer* over the sheep, but cannot *drive* away the Wolf: they may build up their *own houses*, but cannot build up *God* house.

The Holy Spirit and the power of it necessary for all Christians.

Secondly; as the *Holy Spirit* and the *power* of it, is necessary for *Ministers*, so also for all other *Christians* whatsoever.

Question.

But some here will be ready to say, yea, but do *all believers*, receive the *Spirit* of God, and the *power* of the Spirit, as *Ministers* do?

Answer.

Yes, *Equally* and *alike* with them, without any *difference.* This is evident, *Act.* 11.15. where *Peter* tels the Jews, who contended with him for conversing and eating with the Gentiles, that when *he began to speak the Word to them, the Holy Spirit fell on them (saith he) as on us at the beginning.* And again, ver. 17. *Forasmuch then as God gave unto them the like gift as he did unto us, who believed on the Lord* Jesus Christ, *what was I, that I could withstand God.* So that God gave the *Holy Spirit* to as many Gentiles as *believed*, in like manner as he did unto the *Apostles* themselves: and they received the *same power* of the *Holy Spirit* coming on *them*, as the *Apostles* did. Whereby you may

perceive that not *Ministers* only are *Spiritual* men, and all others *temporal*, as the Papists have taught, and many Ignorant people among our selves, are still perswaded: but *all true Believers* are *spiritual*, as well as they, being *born* of the Spirit, and *Baptized* with the Spirit, equally as *they* are.

And so all *true Believers* as well as *Ministers* being indued with the *Spirit*; are also indued with the *power* of the *Spirit*, and so have more then an *Earthly* power in them. They have *all* of them, power of another *nature* then the power of the World; they partake of *spiritual*, *heavenly*, and *divine* power, even of the very power of *Christ* himself, which infinitely transcends all the power of the *creature*.

You see then clearly, that all *faithful Christians*, have the *Spirit* of power, and the *power* of the *Spirit* coming on *them*, as well as *Ministers*. And they stand in *need* of both these, for these causes.

They need the Spirit of power.

1. They stand in need of the *Spirit* of *power*, first to *difference and distinguish them from Reprobates and Devils*: for without the gift of the *Spirit*, there is no *difference*, between *us* and *them*. For *Michael* doth not differ from the Devil, nor *Gabriel* from *Belzebub*, but only by the *Spirit*. And *Moses* differs not from *Pharoah*, nor *Abel* from *Cain*, not *Jacob* from *Esau*, nor *Peter* from *Judas*, in regard of their *substance*, but in regard of the *Spirit*, which the one received, and the other were counted unworthy of.

2. To *advance* them above the *condition of flesh and blood*, and above all those, in whom is none of *Gods Spirit*. The *excellency* of each creature is, according to its *Spirit*; for the more excellent the *spirit* of the creature is, the more excellent is the creature *it self*; and each *creature*, is valued and rated according to the *Spirit* of it. How *excellent* then must they be above all the *World*, who have received the *Spirit that is of God*? Surely these are people of the most *excellent spirit*: And hence it is, that *the righteous is more excellent then his neighbour*, because his *spirit* is more excellent then his *neighbours*.

3. To *unite them unto Christ*. The *Spirit* is the *bond of Union* between the *Father* and the *Son*, in the *Godhead*; and the Father and the Son, are *one* in the *Spirit* (as we spake before.) And now, the same *spirit*, is our *bond of Union* with *Christ*, and makes

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us *one* with *Christ*, as Christ is *one* with *God*, and unites us unto *Christ*, in the unity of *God*; for as *Christ*, is one with the *Father*, in the *Spirit*, so are we one with *Christ*, in the *Spirit*: For *he that is joyned to the Lord, is one Spirit*; and he that is not *one Spirit* with the *Lord*, is not joyned to him.

They need the power of the Spirit.

4. All faithful Christians stand in need of the power of the Spirit, as well as of the Spirit of power.

1. To change their nature.

1. To *change their nature*, which is impossible to *all* power, but the power of the *Spirit*. It would be a *great* power, to change *clay* into *Gold*, and a *pibble* into a *Diamond*; but it is a greater *change* that is wrought in a Christian, and requires a *greater power*. For the power of the *Spirit*, when it comes into our *flesh*, changes the *nature* of it. For it finds a man *carnal*, it makes him *spiritual*; it finds him *earthly*, it makes him *heavenly*; it finds him a *drunkard*, it makes him *sober*; an *adulterer*, it makes him *chast*; a *swearer*, it makes him *fear an oath*; *proud*, it makes him *humble*; it finds him *darkness*, makes him *light* in the Lord; in a word, it finds him nothing but a *lump of sin*, and makes him the *righteousness* of *God* in *Christ*. Thus the *power* of the *Spirit*, changes our whole *corrupt nature*, and makes it conformable to the *divine nature*; as *fire* makes the *Iron* in which it prevails, like unto *it self*, communicating its own *nature* to it. After this sort, the *power* of the *Spirit* changes our *nature*, and our nature cannot be changed without it. But *without* this power of the *Spirit*, we shall always remain the *same* we were *born*, without any *change* at all. Yea, our *corruption* will by daily use and exercise, *encrease* in us, till at last it quite *eat* out that common *natural good*, which God hath given to every one of us, for the common benefit of mankind.

2. To work Grace.

2. All *Christians* have need of the *power* of the *Spirit* to *work grace in them*. For our *natures*, are wholly *carnal* and *corrupt*; and nothing can implant *grace* in them, but the mighty power of *Gods Spirit*. And it is as great a *Miracle* to see the *Grace of God* dwelling in the *corrupt nature of* [illegible], as to see the *Stars* grow upon the *Earth*. And yet the power of the Spirit doth this, as it is written, [a] *truth shall spring out of the earth*; and again, *great and precious promises are made to us, that we should be partakers of the Divine nature*; and again, *he hath predestinated us that we should be conformable to the Image of his Son*. That is, as in

[a] Psal. 25. 11.
2 Pet. 1. 14.

other things, so also in all his *vertues*. So that the power of the *Spirit*, implants *grace* in our *nature*; and each grace, is so much of the power of the *Spirit*, in our *flesh*, as was said before. Wherefore we must needs learn to know, *whose power*, the power of *grace* is. For though grace be a power *in our flesh*, it is not the power *of our flesh*: for *Paul* saith, *in me, that is in my flesh, dwels no good thing*, but and if, any *good, be*, in my flesh, it *dwels* not in my flesh, but in *Gods Spirit* which dwels in me. As *light*, is in the *ayr*, but *dwels* in the *Sun*, so when men are regenerate, good is in the flesh, but dwels in the spirit. For *grace* in the soul, is nothing but so much of the power of the *Spirit*, immediately dwelling and working in us; and when the *Spirit* is gone, all *grace* goes along with him, as all light with the Sun; but it *dwels* in him, and is inseparararable from him.

3. To mortifie sin.

3. All *Christians* stand in need of the *power of the spirit*, to enable them *to mortifie and destroy sin*. There is no power in our flesh, *against* sin; but all the power of our flesh, is *for* it: and therefore it must be *another* power, then the power of our *flesh*, that must *destroy* sin, and that can be no other, then the power of *Gods Spirit*. And the power of the *Spirit*, destroys the *whole body* of sin, and each *particular* strong corruption.

1. The whole body of sin.

1. The *Whole body of sin*, in all the parts and members and branches of it; each several *influence* and *operation* of the Spirit, being a several *destruction*, of some sin or other. For as the *spirit* that is in *us*, lusts after envie, or pride, or vain-glory, or covetousnes, or uncleanness, or the like; so the *Spirit* we have of *God*, according to its mighty power, *destroys* all those sinful works of our corrupt spirit, and *mortifies* all the deeds of our flesh, according to that of *Paul, if ye mortifie the deeds of the flesh by the Spirit, ye shall live*: The *flesh* will never mortifie its *own* deeds, but the *spirit* must mortifie the deeds of the *flesh*; and *this* will mortifie them, according to the whole Latitude of them.

Rom. 8. 13.

2. Particular strong corruptions.

2. Again, as the power of the Spirit subdues the whole body of sin, so also it over-powers each *particular strong corruption*, and keeps a Christian *straight* and *upright* in the ways of God. Every man hath some *one* corruption, to which by nature he is more inclined, then to another, and this is the *byas* of a man; but the strength of the *Spirit*, will over-power this. A boul, if it be thrown with *strength*, knows not its *byas*, but is carryed on strait, as if it had

had no byas at all. So the Godly have still some *flesh* in them which is their *byas*, and carries them from God to themselves and the World, but the strength of the spirit, takes away this *byas*, and makes us take straight steps to God.

4. To perform duties.

4. All *Christians* stand in need of the *power* of the *Spirit*, to inable them to *perform duties*, to perform them *aright*, that is, *spiritually*. For *spiritual* duties, may be performed, for the outward work *carnally*; and in *such* duties there is no *strength* but *weakness*, because there is none of the *Spirit* in them. For there is no *power* in any duty, except there be something of the *spirit* in the duty. There is no more *power* in praying, nor in preaching nor in hearing, nor in meditation, nor in reading, nor in resisting evil, nor in doing good, nor in any duty of sanctification, or of mortification, then there is of the *Spirit* in them.

And according to the *measure* of the *spirit*, in each duty, is the measure of *power* in the duty. If there be none of the *Spirit* in a mans duties, there is no *power* at all in them, but onely weakness and deadness, and coldness, and unprofitableness. If a *little* of the *spirit*, there is a little *power*; if *abundance* of the *Spirit*, there is *great* power; and that duty that is most *spiritual*, is the most *powerful*. And therefore saith *Paul*, *I will pray with the Spirit*, and I *will sing with the spirit*; and all the worship of the faithful is in the spirit. Philip. 3, 3. *We are the Circumcision which Worship God in the Spirit, and have no confidence in the flesh.* So that there is no more *power* in any duty then there is of the *Spirit* in it: and there is no more *acceptance* of any duty with God, then there is of *power* in it.

To inable them to the use of the word.

Fifthly, all *Christians* stand in need of the Power of the Spirit, to *inable* them to the *use of the Word*, and that both in *private*, and in *publique*, as occasion serves.

In private.

1. *In private*; for no man can say, *that Jesus is the Christ but by the Holy Spirit.* No man can speak of Christ, *spiritually*, but by the *Spirit*; and without this spirit, which searches the deep things of God, and reveals them to us, Christians are *unable* to give the *Sense* of the Word of God in their *families*, and among their *friends*, and acquaintance, and are also *ashamed* to do it. Whereas the *Spirit* of God gives both *ability*, and *boldness*: as *Aquila* and *Priscilla* his wife, did not onely speak the word in their family, but also took *Apollos* a Minister, home, when they *Act.* 18, 26.

perceived him somewhat ignorant in the *mystery* of Christ, *and instructed him in the way of God more perfectly.*

In publike.

2. They have need of the *power* of the *spirit*, to inable them to speak the word of God in *publike*, as every Christian may do, if he come where people are *ignorant* of Gods Word, and there be no *Minister* to do it. This I say in such a case he may do by vertue of his *anointing* with the *spirit*; And for this you may see the practise of *Stephen* and *Philip*, who were but *Deacons*, and not *Elders* or *Ministers*, and yet published the Word, where the people were *ignorant*; yea you may see *Act.* 8. how all the Disciples except the Apostles, were by reason of a great persecution scattered throughout the regions of *Judea* and *Samaria*, and they that *Were so scattered, went everywhere preaching the Word* because the people among which they were, were ignorant, and there was no body else to do it. And God, having made known *Christ* unto them, they could not, but *declare* him unto others: the *love* both of *Christ*, and of their *brethren* constraining them. But this is in case of *necessity*, and *where other faithful Christians* are absent: otherwise when Christians are present, *no man can take that to himself, without the consent of all, which belongs to all.*

To inable them to confess the word.

Sixthly, all *Christians* stand in need of this *power* of the *spirit*, to inable them to *confess the word*, before *Kings*, and *Rulers*, and *Magistrates*, when they are called thereunto. Whereas without this power they would *tremble*, and bite in the truth. In the 10. *Chap.* of *Mat.* Christ tells his Disciples *that they should be brought before Governours and Kings, for his names sake.* But saith he, *vers.* 19. *When they shall deliver you up, take no thought, how, or what ye shall speak; for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.* Here *Christ* tels his Disciples that they should be brought before *great* men, yea before the *greatest* in the world, to give testimony to his truth. And surely, it is a very *hard* thing, for a man not to be *daunted* then, but to be unmoveable, before all worldly *power* and *glory*, and all the terrible *frowns* and *threats* of mighty men. Now saith Christ at *such* a time, when you are to speak before the *armed power* of the world, be not troubled beforehand, *how*, or *what* to say. For if you have *Christ* and his *Spirit* in your *hearts*, you cannot want words in your *mouths*. And the truth which you profess is most *glorious*, when it is most *naked*, and

and *destitute* of the garnishings of *humane* eloquence and wisdom. And therefore be not *fearful* before hand, no nor yet *careful*, touching *what* you shall say; for it shall be *given to you in that same hour*, in that same *moment*; you shall have most *present* help. How so? *for it is not ye that speak, but the Spirit of your Father that dwels in you.* The *spirit of truth* that dwels in you, shall inable you to speak the *words of truth*, when you are called to it. And though you, it may be, are *plain* and *mean* men, and your lips would *tremble*, and be quite *closed up* before such an *Assembly of power*, and *Majesty*: yet *Gods spirit* shall give you a *mouth* to speak, even *then*. And because, if you were only supplied with a *mouth* to speak at such a time, you would be ready to speak *rashly*, and *foolishly*, to the great prejudice, and disadvantage of the truth, therefore he will give you not only *a mouth, but Wisdom too*; and he *himself* will manage his *own* cause with *your* mouths. And you shall so speak as all your *adversaries*, shall not be able to *resist* the truth that you speak, but shall be so convinced in their *consciences*, that their *tongues* shall not know what to say. You shall have, a *mouth* and *wisdom*, and they shall want *both*.

And thus, have many poor, mean, simple *Christians*, when brought before *Rulers* and *Magistrates*, been able to carry out the truth in that *strength*, that all their *adversaries* have been put to *silence* and *shame*, as you may see in a multitude of *examples*, in the Book of *Martyrs*. And all this they did, *by the power of the Spirit coming upon them.*

7. To overcome afflictions and persecutions.

Seventhly, and lastly, all *Christians* stand in need of the *power* of the *Spirit*, to overcome *afflictions* and *persecutions*, from which it is *impossible* they should be free, in this world, they being *contrary* to the world, and the whole world to them. A *natural* man, who hath no strength in himself, but his *own* strength, faints and fails under *affliction* and *persecution*: but the *faithful* have in them, strength *above* natural strength, *strength* above the strength of *men*, even the strength of the *Spirit* coming on them, and so they *indure* and *overcome*. Our spirits are *weak* spirits, and are *conquered* by every evil; but when they are strenghtned, by the power of *Gods* Spirit, they are, over all evils, *more then Conquerors*. And this is one thing observable, between *natural* and *spiritual* strength, in the overcoming of evil. *Natural strength* seeks always

wayes to *throw off* the evil, and so it prevailes: but *spiritual strength* never seeks the removing of the evil, but let the evil be what it will, it *stands* to it, and overcomes it. For the strength of the *Spirit*, is easily able to *overcome*, all evils that can happen to flesh and bloud, whether they arise from *earth* or *hell*. And thus those blessed *Martyrs* mentioned *Hebr.* 11. and thousands and ten thousands of their *consorts* since, have overcome, cruel mockings and scourgings, and bonds, and imprisonment, and stoning, and sawing in sunder, and slaying with the sword, and all the woes of poverty and want, and banishment, and of living in wildernesses and caves, and dens of the earth; these and all other evils, they have mightily overcome, by this only *power*, of the *Spirit* comming upon them. Thus we stand in need, of the *power* of the *Spirit*, to overcome affliction and persecution; and how much *power* we have, in *affliction* and *persecution*, to indure them and overcome them, just so much, of the *power* of the *Spirit*, we have, and no more.

And thus also, have I declared unto you what necessity, *all Christians* have, of the *power* of the *Spirit*, coming on them as well as *Ministers*. And this was to strengthen the *Use* of *exhortation*.

Second use.

The second Use, is for *information* and *instruction*, after this manner. If the receiving of the *Spirit* be the receiving of *power*, then it clearly informs us, that the way to *partake* of this power, is to *obtain* this Spirit: and the way to *increase* this *power*, is to *increase* this *Spirit*. I shall endeavour to speak to both these things, and so shall conclude.

1. The way to obtain this *power*, is to obtain the Spirit.

And that we may *obtain* the Spirit, we must first *prepare* our selves to *receive* the Spirit.

The way to get this power, is to get this Spirit. To this end we must prepare our selves. Wherein preparation doth not consist.

Now this *Preparation* doth not stand (as Papists teach, and many ignorant persons among our selves think) in *sweeping* the soul from sin, and then *strewing* it with graces, that so we may be fit to receive the *Spirit*.

For first, the *sweeping* of the soul from sin, is not a work of our *own*, before the coming of the *Spirit*, but a work of the *Spirit*, it self, after it is come. For no *flesh* can clear the soul of *one sin*, it is the *Spirit* must do that.

And secondly, for the *strewing* of the soul with *grace*, neither

is

is this a work of our *own*, but a work of the *Spirit* it self, after it is come. For the *Spirit* it self, *brings* all grace with it, and before the comming of the Spirit, there is no grace at all.

Wherein it doth.

So that, *we* cannot, by any *acts* of our *own*, prepare our selves to receive the *Spirit*; but only *by the Spirit* we prepare our selves *to receive the Spirit*. For it is not any work of our *own*, upon our selves, but the *immediate* work of the *Holy Spirit* upon us, that can make us fit to receive *himself*. It lies wholly in his own *power* and *goodness*, first to *prepare* in us a place for *himself*, and then after to *receive* and *entertain* himself, in that place he hath so prepared. Now the *workes* of the Spirit, whereby he first *prepares* us for himself, and then *entertaines* himself in us, are these two especially.

1. He *empties* us; and 2. he *fills* us with himself, whom he hath made empty.

1. The Holy Spirit empties us,

1. *He empties us.* And this *emptying*, is the *first* and *chief* work of the *Spirit*, upon the Elect, whereby he *prepares* them to receive *himself*. For the more *empty* a man is of other things, the more *capable* he is of the *Spirit*. If you would fill a *vessel*, with any other *liquor* then it holds, you must first *empty* it, of all that is in it before; if you would fill it with *Wine*, you must empty it of *Beer* or *Water*, if any such liqour be in it. For two *material* things, cannot possibly subsist in the same *place*, at the same *time*, the *substances* of each being safe and sound. And so if the *Holy Spirit* who is God, must come into us: all *mortal* and *unstable* creatures, together with *sin* and *our selves*, and *what ever* else is in us, must go forth. Humane reason, and humane wisdom, and righteousnes, and power, and knowledge, cannot receive the *Holy Spirit*: but we must be *emptied* of these, if ever we would *receive* him.

A caution.

We must thus *suffer*, our selves, to be *prepared* by the *Spirit*, to receive the *Spirit*: but with this *caution*, That when the *Spirit of God* hath wrought this in us, we do not *attribute* it to *our selves*, as our *own* work, nor think any thing of our selves, but descend into our own *meer nothing*. Otherwise we shall be a *hinderance* to the Spirit, that he cannot work in us after a more *excellent* manner.

2. Fills us.

And when a man is thus *empty* of himself, and of *other* things, then he becomes *poor in spirit*, and such the Spirit alwayes *fills*,

and *descends* into with a wonderful and unresistible power, and fills the *outer* and *inner* man, and all the *superior* and *inferior* faculties of the soul, with *himself*, and all the things of God.

The means are.

1. The hearing of the Word.

And this is the *second* work of the *Spirit*, to *fill* those whom he hath *emptied*. Now the usual and ordinary means, through which the *Spirit* doth this, are these three.

1. *The hearing of the Word* preached. But here we must distinguish of the *Word*. For the *Law* is the word of God, but St. *Paul* saith that by *that* word *the Spirit is not given*, but by the Word of the *Gospel*. And therefore how *beautiful are the feet of them that bring the Gospel of peace*! for nothing is so *sweet* and *precious* as the word of the *Gospel*, which brings with it the *Holy Spirit*. This you may see Act. 10. 44. where it is said, *that whilest Peter yet spake, the Holy Ghost fell on all them that heard the Word*. And therefore also the *Gospel* is called the *ministration of the Spirit*; because as it *proceeds* from the *Spirit*, and the *Holy Spirit* gives *utterance*, so it also *conveyes* the *Spirit* to the faithful. Now the gift of *tongues* and *miracles*, and other such like gifts are at the present ceased in the Church: but the gift of the *Spirit*, is not ceased; and *this*, the Lord still joynes with the Ministery of the *Gospel*, that he may keep up in our hearts the *due respect* of this ordinance, and may *preserve* us, from the wayes of those men, *who seeek for the Spirit without the Word*.

2. *Faith.*

2. Means, is *faith* in the word heard. For it is not *every* one, that *hears* the word, that *receives* the Spirit: but onely *they*, that hear with the *hearing of faith*. For if thou *hear* the word of the *Gospel* a thousand times, and wantest *faith*, thou shalt never receive the *Spirit*; for *unbeleef*, shuts up the heart against the Spirit, and ever *opposes* and *resists* the Spirit, and never *receives* it. But *faith* opens the heart to receive the *Spirit*.

By *faith*, we lay hold on *Christ* in the word: and through our *union* with Christ, we obtain the *Spirit*. For we have not the Spirit *immediately* in it self, but in the *flesh* of Christ. And when we, by *faith* are made the *flesh* of Christ, then we partake of that *Spirit*, that dwels in the *flesh of Christ*.

Now through these *two* things, the *Word* and *Faith*, the *Spirit* communicates to us *a new birth*; it begets us unto God: and so we partaking of the *nature* of God, partake also of the *Spirit* of God.

God. They are born of *men*, have nothing in them but the *spirit* of *men* but they that are born of *God* have the *Spirit* of God. *That which is born of the flesh is flesh*, & hath no spirit in it; but that *which is born of the Spirit, is spirit*, and hath *spirit* in it. So that there is no means to partake of the *Spirit* of God but by being *born* of God: and the means by which we are born of God, are the *Word* & *Faith*.

3. Means is *Prayer*. For Christ hath said, *the Spirit is given to them that aske*. And the Disciples when they were to receive the promise of the Spirit, *continued with one accord in prayer and supplication*. Act. 1. 14. For God who hath promised to *give* us his *Spirit*, hath commanded us to *aske* it: and when God hath a *minde* to give us the Spirit, he puts us in *minde* to ask it: yea God *gives* us the Spirit, that by it we may *ask* the Spirit, seeing no man can *ask* the Spirit, but by the Spirit. Now in *asking* the Spirit, there is no difference, whether we *ask* it of the *Father* or of the *Son*, seeing the *Spirit* proceeds from *both*, and is the Spirit of *both*. And therefore *Christ*, promiseth the sending of the Spirit from *both*. From the Father, Joh. 14. *The Spirit which the Father will send in my name*. From himself, Joh. 16. *Except I go, the Comforter will not come: but if I go I will send him to you*. So that both the *Father* and the *Son*, give the *Spirit*, and it is no matter whether we ask him, either of the *Father*, or of the *Son*, so we ask him, of the Father *in* the Son, or of the Son *in* the Father.

3. *Prayer.*

And thus you see the way, to obtain this *power*, is to obtain the *Spirit*, and also by what *means* this is done.

2. The way to *increase* this power, is to increase the *Spirit*. And therefore it is as *needful* for us, to know the means to *increase* the Spirit, as to *receive* it. And they among others are these:

2. The Way to increase this power.

1. *To continue in the use of the Word*. As the *Spirit* is first *given* by the word, so by the same word it is *increased*; and the more any Christian is in the *use* of the *word*, the stronger and more vigorous and mighty is the *Spirit* in him: but the *neglect* of the word, is the *quenching of the Spirit*. Let a *Christian*, that is *strong* in the spirit, neglect the *Word* a while, and he will soon become *weak*, and as a man without strength. For the *Spirit*, is not *bestowed* on us, but through the *Word*, neither doth it *dwell* in us, but by the *Word*; and the more the *Word* dwels in our hearts by *faith*, the more the *spirit* dwells in our hearts by the *word*. And according to the *measure* of the *word* in us, is the measure of the *Spirit*.

2. *To increase faith.* For the more we *believe*, the more we receive of *Christ*; and the more we receive of *Christ*, the more we receive of the *spirit*, in Christ. For *faith* doth not apprehend *bare* Christ, but Christ with his *Spirit*, because these are *inseparable*. Now alwayes according to the measure of *Christ* in us is the measure of the *spirit*; and according to the measure of *faith*, is the measure of *Christ* in us.

3. *To be much in prayer.* For the *prayer* of the spirit, *increases* the spirit. The *more* we have the *spirit*, the more we *pray*; and the *more* we *pray*, the *more* we receive the *Spirit*. So that when we have the *Spirit* in truth, we shall have daily, a greater and greater *increase* of it, till we be *filled with the Spirit*. For the *Spirit* comes from *Christ*, in whom is the *fulness* of the spirit, and carries us back again to *Christ*, that we may receive still *more* of the spirit. And so by the *Spirit* that is in our *hearts*, we lay hold on the spirit that is in *Christ*, and receive more and more of it.

4. *To turn our selves daily from the creature to God.* For the more we *inlarge* our hearts, towards the *creature*, the less capable are we of the *Spirit of God*. For to live much upon the *creature*, is to live much according to the *flesh*, and this quenches and straitens the *Spirit* in us. And therefore we must live *abstractedly* from the creatures; and so *use* them, as if we did *not* use them: and so *minde* them, as if we did *not* minde them: and *abandon* the contents and satisfactions of flesh and blood, and *wean* our selves from all things but the *necessities of nature*. And the more *free* and *loose* we are from the *creature*, the more *capable* are we of *Gods spirit*, and the *operations* of it. He that lives at greatest *distance* from the *world*, and hath least communion with the *things* of it, hath alwayes the *greatest* proportion of *Gods Spirit*. For as the Apostle saith, *If any man love the world, the love of the Father* (that is, the Holy Spirit) *is not in him*: so, if any man love the *Father*, the love of the *world* is not in *him*: now the *more*, any one loves the *Father*, the *less* he loves the *world*: and the *less* he loves the *world*, the *more* the *Spirit* dwels in him.

5. *To cease daily from our own works.* The more we act *our selves*, the less doth the *Spirit* act in us. And therefore we must must from day to day, *cease* from our *own* works, from the *operations* of our *own* minds, and understandings, and wils, and affections

one, and must not be the *Authors* of our own *actions*. For we being *flesh* our selves, what ever we do is *fleshly*, seeing the *effect* cannot be better then the *cause*. And if we *mingle*, the works of our *flesh*, with the works of Gods *Spirit*, he will *cease* from working in us. But the *less* we *act* in our selves, according to the principles of our *corrupt nature*, the *more* will the *spirit* act in us, according to the principles of the *divine nature*. But our *own works*, are alwayes a mighty *impediment*, to the *operations* of the Spirit.

6. To *encrease* the *spirit* in us, *we must give up our selves to the Spirit, that he only may work in us, without the least opposition and resistance from us*. That, as the *soul* acts all in the *body*, and the body doth nothing of *it self*, but is subject to the *soul* in all things: so the *spirit* may do all in us, and we may do nothing of *our selves* without the Spirit, but be *subject* to the Spirit in all its operations. For the Spirit of God, cannot work *excellently* in us, except it work *all in all* in us. And in such a man, in whom the *Spirit* hath *full* power, the Spirit works many *wonderful* things, that he according to *humane* sense is *ignorant* of. For as the *soul*, doth secretly nourish, and cherish, and refresh the *body*, and disperses *life* and *spirits* through it, even when the body is *asleep*, and neither *feels* it, nor *knows* it: so the *Holy Spirit* dwelling in the soul, by a *secret* kinde of operation, *works* many things in it, for the *quickning*, and *renewing* it, whilst it oftentimes for the present, is not so much as *sensible* of it.

7. The seventh means, to *encrease* the *spirit*, *is to attribute the works of the spirit to the spirit*, and not to *our selves*. For if we attribute to the *flesh*, the works of the *Spirit*: and take from the *Spirit*, the glory of his *own* works, he will work no longer in us. Wherefore we must *ascribe* unto the *Spirit*, the *whole glory* of his *own* works, and acknowledge that *we our selves* are *nothing*, and can *do* nothing: and that it is *he* only, that *is* all in all, and *works* all in all: and we *our selves*, among all the *excellent* works of the *Spirit* in us, must so remain, as if we *were* and *wrought* nothing at all; that so, all that is of *flesh* and *blood*, may be laid low in us, and the *Spirit* alone may be exalted: first to *do* all in us: and then, to have *all* the *glory*, of *all* that is done.

And thus you see the means to *encrease* the Spirit, and so consequently *strength*, as well as to *get* it. And by the daily *use* and *improvement* of these means, we may attain to a *great degree*

of ſpiritual ſtrength, that we may *walk and not be weary*: and may *run and not faint*, and may mount up as *Eagles*, yea, and may walk as *Angels* among men, and as the *powers of heaven* upon earth, to his praiſe and honour, who firſt communicates to us his own ſtrength, and then by that ſtrength of his own, works all our works in us: And thus is he *glorified in his Saints, and admired in all them that believe.*

FINIS.